more effectual course, to secure their Atheism; and exclude all possibility of a corporeal God, by deriving the original of all things from atoms, devoid of all forms and qualities, and having nothing in them, but magnitude, figure, site, and motion, as the first principles; it following unavoidably from thence, that life and understand-, ing, as well as those other qualities, could be only accidental and secondary results from certain fortuitous concretions and contextures of atoms; so that the world could be made by no previous counsel or understanding, and therefore by no Deity*

xxvi. We have here represented three several forms of Atheism— the Anaximandrian, the Demo-critical, and the Stratonical. But there is yet another form of Atheism, different from them all, to betaken notice of, which is such, as supposes one kind of plastic and spermatic, methodical and artificial nature, but without any sense of conscious understanding, to preside over the whole world, and dispose and conserve all things, in that regular frame in which they are. Such a form of Atheism as this is hinted to us in that doubtful passage of Seneca's; " Siveanimal est ?£££». mundus, (for so it ought to be read, and not *anima)* sive corpus natura gubernante, ut ar-bores, ut sata;" whether the whole world be an animal (i.e. endued with one sentient and rational life), or whether it be only a body governed by (a certain plastic and .methodical, but senseless) nature, as trees, and other plants or vegetables.—In which words are two several hypotheses of the nitifidane system, sceptically proposed by one, who was a Corporealist, and took it for granted that all was body. First, that the whole world*